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Lecture by Andrew Jackson Davis. Harmonial Views of Things and Principles.

Progress in Religion-Value and Import of Spiritualism-The Opposition-Science Overcoming Error in Theology The Era of Individual Liberty. The following is the substance of a dis-course delivered by A. J. Davis, the most able lecturer of the school of spiritualists,

before the St. Louis Mercantile Library Hall as reported for the Democrat of that city Mr. Davis ls an exemplification of the adagthat "genius is closely allied to insanity. It will be found highly readable: Ladies and Gentlemen: In respons to your fraternal invitation, I am here to deliver a course of lectures upon questions connected with mankind's most vital interests, both temporal and eternal; and, as the first of these discourses, I have chosen a theme which may be entitled "Harmonial Views of Things and Principles," or teach-

ngs of external and invisible realities from philosophical and spiritualistic standpoint. And right here, on the threshold of our freedom of thought and utterance, let us lift our hearts in gratitude to Heaven for the manifold glorious privileges of the present day and age. The supernal spirit of Liberty, which is the spirit of everlasting Truth, is abroad in the land. The long, gloomy night of enthralment is melting away. The sunbeams of a new epoch "rest, with a bright and cheering radiance, on the hill tops of the West," The bonds of sectarianism and the accursed temples of superstitious ignorance are crumbling into ruins at the feet of their illogical worshipers. From ocean to ocean, and from pole to pole, the visible signs of a higher humanity are many and certain The mists of superstition are rising from -"The valleys and the plain, And a Spirit is awaking that shall never sleep again."

Let us gratefully acknowledge our glorious privileges of larger mental freedom-the eight of untrammeled expression everywhere, filled with the seed-grain of all principle on all important questions in church and in State, and, above all, let us rejoice that the on soils destitute of the essential properties last great conflict, world-heaving and heart- of which their grain is constituted. Man's breaking though it was, has opened up a brighter prospect for the future of earth's thousand millions. In the rapid transition from the old to the new, many follies and fanaticisms have come to the surface, and many organized villainies and incorporated evils have been probed and overthrown, and many elegant hypocrisies and respectab customs have been put through the crucible of Justice, and many innocent and noble na tures have deeply suffered in the wheels these revolutions, but all this is inseparabl from great transitions and grand agitations which go down into the centers of social life

and individual interests, Old habits and old opinions are always un setttled by great revolutions of thought Spiritualists were fully prepared for the radical upheavals and National change Prophecy after prophecy, through the differ ently-gifted media of the laud, years ago proported the nature, magnitude and result of the mighty struggle through which the American people have passed. So extravagant and seemingly so improbable were some of these prophecies—purporting to emanate of conflicting books called "the Holy Bi--that even "full believers" in the doctrin of Spiritualism laughed at and rejected them But the "fanatical" visions of the medium have been more than fulfilled. And we lift up our hearts in gratitude for the highe privileges and nobler destinies which the painful trials of the past few years have se ured to the onward marching nations of the

PRINCIPLES IN AND OUT OF MEN. Man, harmonically viewed, is the repoory of the germs of all divine prin Every property of matter in the out-lying miverse, finds its respondent and counter part in man. That which in matter is chemcal affinity and attracts, in the human spir is love and sympathy. The correspondence s perfect. The world of mind is clothed and harmoniously dressed with a world o matter. Man's spirit is composed of all principles which, in their totality and infin te organization, is called God. This identity of the essentials of man's inmost with he principles of the infinite spirit is the basis of his immortality, and the cause o his tendency for endless progression.

The Greeks believed in the existence of Dæman (a guardian intelligence) in the heavens, which could speak to the "Reason' in men. This is the "Logos" of which something is divulged in the beginning o John's Gospel. He affirms that this Demar was the "Logos" which was God; in other the Reason of the Universe, are one and the same. The life of the Spiritual Uni verse-the"Logos," or God-became "Light in the spirits of men. Thus the essences of infinite life flowed into infinite consciousness in the human organism, and thereby became "the true Light, which light the every man that cometh into the world," Did Plutarch learn this doctrine from the Christ ians? Did Marcus Aurelius first read this idea in John's spiritualistic gospel! Nay from Intuition and Reason, and not from written authorities, did the Grecian Spirits alists learn of the impersonal "Logos" resi dent in the life of every man. John, in his beautifully pure gospel, admitted the Har monial Uiew of man, as did Jesus and Plato and Socrates, teaching that the "Logos" i. c., the essentials of the life of the Universe God-"was made flesh," or was clothed i material organs and forms, "and dwelt" the visible realm "full of grace and truth." But neither Plato nor John were fully u

to the view we take from the Harmonia tand point. Plate, while teaching that the uman soul is an emanation from the infini Divinity, and thus admitting the essentis affinity between man and God; yet, in his ogical reasoning, he was compelled to run he individual through various transmigr tional ordeals, and finally, when perfectly pure, to annihilate him by a process of ab sorption. John, on the other hand, taught the immortality of every man, but intro duced a sectarian mystery, contrary to the fixed principles of Nature, by teaching th dogma that the "Logos" was manifested i one individual. Nature brings to "light," by perpetually recurring manifestations and examples, the fact that the Divine life is in peaceful paths of wisdom, carnated-is made "flesh" and humanevery time a child is born! The harmonia

t makes the individual immortal, and anti-John in that it demonstrates the univer sality of the "incarnation." THE PLAN OF SALVATION. "Something in the human universe is vitally out of order," is the conviction of both heathen and christians; and the question arises on all sides, "What is it?" How is it to be remedied?" The greatest ante-Christian philosophers bstantially said: "We must strive to bring

the God that is within us into harmony with the God that is within the Universe." This was their effort. This God within was believed to be estranged from the God without : and the conflict between mankind and the Divinity (they said) would continue till the God without is found and inseparably allied o the God within. The Christians, on the other hand, said in substance: "The God of | gion that has satisfactorily explained the the Universe is the same as the God in you, but He is striving to bring you in harmony of man; it is the first religion that is "to with himself." The heathen, therefore, strive the manor born," and congenial to the true as strangers to find God, and thus attain children of Nature; and it is the first reli 'Heavenly rest;" the Christians behold gion to form mankind from slavery to creeds God striving to attract man unto himself, to and dogmatisms, and to give the individual crown him with "eternal life and peace."

There is a vast gulf between these teach- Spiritualism is

view of this subject is anti-Platonic in tha

ings and the harmonial view.

other at the inexhaustible source.

solids of the human composition. Oxygens after he had escaped from a cauldron of and exerctions; iron is an essential of the lood; soda is in his muscles; silex is found in the hair and nails; magnesia exists in blood and brain; lime is abundant in the bones; albumen and fibrin; and sulphur, and the several associate metals; also the acids and alkalies-acetic, uric, oxalic, bencoic, potazium, &c., demonstrating, as perfeetly as seience can establish any discovery or proposition, that man's body is the ultimate of all mineral, vegetable, and animal properties and organizations of the globe.

Man, therefore, is the final, because he

the highest physical organism possible. The same rule applies to his mental structure and amost possessions. We find him the final finite embodiment of the infinite Love and Wisdom. He is a child in this world. Wars. cruelties, evils, injustices, sins, diseases, mis eries-these are the effects of undevelopment His salvation from Hell-punishment is progression, growth, unfoldment. His growth both automatic (unconscious,) and concious (or volitional;) and thus each man is inevitably and forever a party to good or evil.

Man is a type of the infinite Universe, Bailey, the author of Festus, saw the initials of this correspondence when he wrote-

"Earth is the symbol of humanity, Water the spirit, stars the truths of heaven; All animals are living hieroglyphs; The barking dog, the stealthy-stepping eat, Hawk, bull—all that exists—mean something me To the true eye than their shapes show."

Destitute of the essential principles of Jusice, Truth, Science, Philosophy, Love, Wisdom! Why, if mankind were "strangers' to these principles they could not acquire any permanent knowledge concerning them. We affirm that every man's intuitions are on soils destitute of the essential propertie mind takes to music, to mathematics, to science, to philosophy, to poetry, to spiritu ality, and to the realities of eternal life, be ause his mind is the repository of all priiples, in a germinal state, of which all truth composed.

Father Smarins, in the Catholic Churci St. Francis Xavier, in this city, delivered a course of lectures (1860) on "Faith," gainst the Prote tant claim of the "righ of private judgment," advocating the a lute necessity of a "deciding power," matters of revelation, outside of the individ-ual. He was opposed and answered, in part, by the Rev. Mr. Marvin, in the Centenary Church, in this city, who did, doubtess, as well as could any other minister in his mental entanglement on the question of m infallible revelation in manuscript, or is

the form of a book. Like a philosopher, Dr. Smarius said that the scriptures do not contain the whole loctrine of revelation." (See Republican The authority on which he rests his in the inspiration of that body of Prelates, Bishops and Priests, who in the inh century, in solemn convention, decided what books should be rejected and which should be accepted. He says the Bible it self does not tell what books are genning "What biblical authority is there," he asks, for rejecting the book of the Wars of the Lord, (Numbers xxvi; v. 14;) the book of Judges, (Jos. x: v. 29;) the book of Nathan, the (1 Chron. chap. ix: v. 29;) the Shememiah, the prophet; the gospel of Thaddeus; of Matthias; of Peter, the Apo tle; of James; of Barnabus; of St. Thou as: of St. Bartholemew: acts of St. Peter of the book of the Nativity of our Lord; of he infancy of our Savior; and the book

called the 'Shepherd' which Origin quotes s divinely inspired, which Rufflans calls book of the New Testament?" Father Smarius may well ask "what au thority is there for rejecting" these books as meanonical? He answers his own question like one who has "learned his lesson" page and by book, but not like a phile ner. The Rev. Mr. Marvin could not an wer without affirming the supreme authority intuition and reason. Dr. Smarins finds he deciding power in the Roman Catholic Church, which was before the Bible and by which the Bible was made.

The harmonial view is apparent. Men ex sted before churches. Prelates, bishops priests and preachers are only men. The may be wise or otherwise; they may honest or impostors; they may draw intell gence from heaven or from their own selflshness and ambition. The bishops who ected" the foregoing books, and who adop s inspired, the books now called "holy were no more qualified as authority that would be the same number of merchants mechanics, or lecturers on Spiritualism. As thority is invested in the primal principles of the mage of intuition is beyond the mistake

dividual spirit. "The internal witness" inal; "the still small voice" is absolute; th of wordy translators; the verdict of reaso "the voice of God in the garden." In the Harmonial Age there can be nstitutional authority on religious que ions. Neither can infallibility of teachir expected from any individual; becau man is a progressive being, increasingly toil-ing between the world of "Ideas" within and the outlying universe of "Things;" and as no one mind can, according to our principles perceive and comprehend all truth, even in one line of his boundless realm, so no or person can, wito any justice or reason, ever ume to be "anthority" above his fellows spirituality and divine principles; al ugh it is true now, and it will everlastgly continue to be true, that some minds y largeness of capacity and corresponding istry, may possess more knowledge of and be higher developed in science, philoso phy and spiritual principles, than others who e these subjects little or no attention. And thus we have among us at all time teachers," "writers," " mediums," orators" qualified to address mankind, and to reveal in clear light the pleasant and

THE VALUE OF SPIRITUALISM. The fanaticisms and follies of many in the anks of Spiritualism first attract attention Superficial minds couple the "extremes" fanatics with what they have "heard" the manifestations called spiritual. tally false "opinion" is thus set up in a ciety. The real genius of Spiritua meanwhile, is becoming more and more apparent to unprejudiced investigators. It the first religion that takes "facts" for its foundation: the first religion that rears its temples of thought on the immutable prin ciples of philosophy; the first religion that sees a mother as well as a father in God; the first religion that has demonstrable brought life and immortality to light the first religion that has overcome deat and the horrors of the grave; the first religion that has sounded the gospel of Free dom equally to woman and man, to your and old, to lord and serf, it is the first reli phenomena of matter and mind, in and out of man; it is the first religion that is "to

Finite Man, in the properties and possessions of his spirit, is a miniature of the Infinite. Growth, endless improvement, process in all directions, throughout everlasting ages, is the central law of his being. The attributes of the human spirit are the repository of the seed-grain of an eternal development. He stands at the center of an infinite radius. He is made and endowed to isolation in some persons: in other, to sel-MASON & HAMLIN'S

MASON & HAMLIN'S

MASON & HAMLIN'S

CABINET ORGANS.

The is made and endowed by Father (God,) and by Mother (Nature,) for a period, set up a barrier to associative efforts, for the progress of the multitude; but its image and likeness"—not in form, but in the energy of the control of the plan—"in the energy of the progress of the multitude; but the energy of the positive benefit of individual growth. The law of Pro-

Matthew into pieces with a sword, because In man's physical structure are found all he advocated the doctrines of the Nazarene. he primates of the globe; or, rather, all the Mark, the next named in the Testament, Field," and a block with a Greek in the primates of the globe; or, rather, all the | Mark, the next named in the Testament, proximates of metallic and non-metallic sub-stances; in man they come forth as the ulti-dria, in Egypt, and subsequently died in mate particles and refined principles of matter. It cannot be true that all minerals are poisonous, because all minerals are found, in an olive tree in Greece. The beloved John, Sons of New England, in Canada," contribuheir ultimate (first) state in the fluids and for his religious heresy, died at Ephesus only everywhere present in a man's body; so | boiling oil. James, the great was beheaded phosphorus in his bones, blood and brain; at Jerusalem, while the lesser James was scribed, "Wichington dem Growen und Ger-

drogen is in all the fluids, and in some of thrown headlong from a pinnacle of the temhe solids: carbon is in all the secretions ple. Philip was hanged by the neck and exerctions; iron is an essential of the in the streets of Hierpolis. Bartholomew was flayed alive; Ancrew was bound to a cross for his heresy, and thus addressed hi persecutors till he expired. A sharp spear was run through the body of Thomas; mon was crucified, as was the Nazarene before him; and Matthias was first stoned and then beheaded. Galileo, a disciple of Copernicus, came near losing his life for teaching the revolution of the planets. Descartes taught the philosophy of "innate ideas." For this the University of Paris denounced him as an atheist, and ordered that all his books should be burned! Dr. Harvey was treated with scorn, deprived of his practice, and driven into exile, because he scovered and taught the circulation of the blood! Dr. Jenner was violently denounced and threatened with disgrace, because advocated vaccination for small-pox! Columbus, Fulton, Fitch, all suffered by the opposition to their several discoveries and eforms. Fulton was laughed at and neglected by the "respectable" and "intelli gent" of his day, and they let him die in extreme indigence. Examples of folly prejudice, hatred, condemnation and cruci fixion of pioneers in anything absolutely new need not be multiplied. From an

outward stand-point this opposition seems a cross too heavy to be borne-" "But truth shall conquer at the last, For round and round we run, And ever the right comes uppermost, And ever is justice dene,"

Spiritualism, viewed from the Harmonia tandpoint, is the last, and therefore the best, development of the sublime relations beween mankind and the next bigher sphere of existence. To the opponent its outward manifestations are only incomprehensible cappings on a piece of furniture, signifying othing-to us, those sounds are the musica ceatings of the tides of an infinite sea against the forms that cover the shores of a material world. The social and familiar tokens and signs of mediums, when they write, or personate, or heal the sick, or speak the words of friendship, are "trivial" or "satanic" to the orthedox skeptie: to us, they are freighted with the mystic loveliness of deathless guardians who inhabit the firmamental pheres; and with uplifted hearts we hail he voices of our loved "departed," whom e ignorant mourn as "dead," for we behold in them the absolute certainty that what-

ver is human is immortal. In conclusion, ladies and gentlemen, le ne say to each and all, that to be a Spiritu alist is to be a friend of the grandest religion ever bestowed upon mankind. To be a har nonial philosopher is to be intelligent, cor cious, self-poised, well-balanced, intuitive independent, reasonable, charitable, just, ne ble and progressive in all high directions Growth, GROWTH, GROWTH. This is the eternal law of our being and the object of all exertion, as it will be the result of all experience. You will, therefore, be the firmes hildren into men, and men into angel You will, through growth, "overcome evi with good" and straighten the crooked way of error and injustice. In all these labor and efforts you will receive the aid of angel ntelligencies, and will attract the admirati and co-operation of the generous, intelligent and noble of every age and country.

THE WASHINGTON NATIONAL MO NUMENT.

From a lengthy article in the Nationa butelligeneer, relating the history and present ondition of this work, we extract the fol

owing The monument grounds have been use luring the war for yarding Government catle, and several large buildings for hay grain, stabling, and quarters for Governme officers and workmen, have been erected o he premises. The house protecting the en gine used for hoisting the building material, ne watchman's house, and the shelter con tining the memorial blocks are the only buildings belonging to the society. The lat-ter-named building is a place of great inter-est. It is some one hundred and fifty feet ng, and perhaps twenty feet wide. Along its sides and through the centre are ranged zance of the following occurrences, which he blocks of marble, granite, &c., eighty, in umber, of which we have just spoken. It is well known that each State, while the work was in progress, contributed a memorial block, with the State coat-of-arms and appropriate sentiments inscribed. The blocks were all, except five, inserted in the inner urface of the wall, aloft, in their designated places; the lowest of them being a hundred cet from the base, where, if the structure is sarried—as it will surely be—to completion. these emblems will be seen and studied by undreds of generations, as the visitors wind

up and down the stupendous staircase or ride ipon the car, as the case may be with the node of ascent and descent. Five of these State contributions had not been inserted when the work ceased, and are to be seen in the depository. Michigan presents a massive block of pure native copper, weighing 2,100 ounds, some 2 by 21 feet on the face, beauifully sculptured, and inscribed, "Michigan" above, and "An emblem of her trust n the Union," under the escutcheon. Vernio by the projectile sent from the Texas ont sends a massive and splendid block of narble, finely sculptured, with "Freedom and New York con-"nion" as the motto. ributes a superb block of dark stone, grandof Matamoras during the stay of the enemy. According to the daily reports of the steamsculptured, and inscribed simply "Excelon the massive shield, which stands in ers Paisano and Eugenia, a great number of relief. Louisiana sends a block of mous colored marble, inscribed, "THE STATE OF LOUISIANA, EVER FAITHFUL TO THE CON-TITUTION AND THE UNION." Tennesses ontributes a fine block of her native beauti from the city of Brownsville at the troops ful variegated marble, exquisitely finished which man said boats, and this in the pre and inscribed in heavy and elegantly cut

etters, "TENNESSEE: THE UNION-IT tationed on the bank of the river. MUST BE PRESERVED." There are seventy-five blocks from miscelaneous sources. Cities, towns, fire com panies, Masons, Odd Fellows, Sons of Temperance, military organizations, publ chools, Sabbath schools, literary and scienthe real character of such actions. ific associations, are all represented in these rows of memorials from every section of the untry; and there are contributions from Europe, Asia and Africa.

It is refreshing to explore and study these

aemorials. It transports you to serener and

better days, and before this tide of fraternal trife had desolated the land and left its andness in the heart. The first that meets your eve at the entrance is a magnificent granite block inscribed, "First Regiment of Light Infantry Massachusetts Militia, Boston, 1853," and next to this is the splen did marble block, superbly sculptured in bold relief, and inscribed, "Fire Department of the City of New York, incorporated 20th March, 1793," and then there is the block of as a soldier, must certainly be aware that it bluish stone, inscribed, "I. O. O. F., Grand Lodge of Mississippi," and by its side the massive block of white marble, elegantly ecorated, from the Sons of Temperance of nsylvania. Turkey contributes an elab- dolliero complains of, and that it would not orately formed and sculptured marble me-morial, the Turkish inscription upon which ment responsible for acts of such individuis translated as follows: "So as to strengthen the friendship existing between the two countries, Abdul Majid Kahn has had his name also written on the monument of Washington." These words form a chronogram, letter, and as soon as I heard of the occur-Spiritualism is the enemy of conformity.

It teaches that it is better for a man to think for himself, even if he think wrongly, than

NO. 6. "Grand Lodge I. O. O. F., Maryland;

'Ad glorium fratri nastri, Patris Patriae"-

Subscriptions invariably in advance. our enemies, as at New Orleans and No scription indicating that it was taken from folk, and yet it was not thought necessary the ruins of the Parthenon. "The Grand communicate with them on the subj when a mob of Mexicans threw stones your gunboats, and this mob was prompt dispersed by my guards.

Proportionate rates for shorter pariods.

and Cherry streets, opposite the Post Office.

TERMS:

ted by the New England Society of Montre al, have each a fine contribution, and there is a most exquisite block from Bremen, in

THE NASHVILLE

Office Union and American

I have never heard of a single soldie making insulting remarks, but have hear echten das befreundete Bremen"-Friendly Bremen to the great and good Washington. that Mexicans frequently make them. The city of Boston furnished a splendid granwould be impossible for me to stop this, b te block, and there is a handsome block of cause I have not the force to spare for pie the same material with simply the words, ets, though I felt disposed to do it; but I de "Richmond, Virginia," in deeply carved, handsome and enduring letters. "The Grand not feel so disposed, because ever since arrival here you have allowed a sheet, pul Lodge of Ancient Free Masons of the State lished in Matamoras and printed in of Arkansas " sends a block of white marbl ; English and Spanish languages, daily villify and insult the Covernment, the per To the glory of our brother, the Father of and the army of the United States; his Country; and there is a magnificent this, too, after your attention and that of white marble block, superbly sculptured in Senor Robles had been called to it. bold relief, with the Masonie arch, keystone.

and emblematic Masonic figures adapted to the purposes of the memorial from the Grand Lodge of Pennsylvania, with the revhere from Matamoras, meat to go over t erential motto, "Ad Majorem Supremi Archi-tecti glorium"—To the greater glory of the Supreme Archect. The "Cherokee Nation, 1850," furnishes a block, and there is a block of white marble "Presented by the Governor and Communes of the Islands of Paros and medicines and food. I invariably did this Naxos, Grecian Archipelgo." The battle ground of Long Island, Kings county, N. Y., 1860," contributes a block of native stone, and "The Continentae Guards of for my wounded enemies. For whom have I done the most in this matter? Is it not about an equal thing?

the names of the entire company inscribed, some two hundred in number. There is a peantiful contribution of variegated marble ascribed, "To the memory of Washington. The Free Swiss Confederation, MDCCCLIL"
"From the Temple of Æsculapius, Island you for it. of Paros," presented by the officers of the Again, you have converted an American U. S. steamer Saranac, there is a white block of marble; and a block of gray stone, a steamer into a gunboat and hoisted the Mex-

relief. The Sons of Temperance of Pennremedied will at once lay the matter before sylvania furnish an elegant white marble my superior officers. memorial, and the "Hibernian Society, Baltimore," send a massive block of like material, claborately and finely sculptured.
"The American Medical Society," contributes a block of white marble, superbly culptured in emblematic representations apmanders. and there is a massive murble block with the bust of the Great Dramatist in relief.

memory of Washington, instituted 1765, and another "From the Jefferson Society of the University of Virginia," presented a late as "January 7, 1860." Many other contributions remain un

There is a white marble block, "From

he Cleosophia Society, Nassau Hall, To the

propriate to the profession of the dor

formon contribution from Deseret, inscribed

"Holiness to the Lord," with a bee hive in

OUR MEXICAN COMPLICA-TIONS. Trouble Brewing on the Rio Grande.

tween the Imperial Commander and the U. S. General Weitzel.

ing the "Enemy." How the Charge was Met. Strong Talk All Around.

Accept, General, the assurance of my co

Commanding Line of the Rio Grand

America combined so to picket this river as

to prevent single individuals from commit-ting such outrages as Lieutenant de la Be-

be just in you to hold me or my Govern-

als. All that I can do is to try my utmost

cation from his superior officer.]

TROS. MEJIA.

The telegraph a few days since briefly al nded to a sharp corresp bassed between General Mejia, the Imperial amander at Matamoras, and Major Genral Weitzel, commanding the United States orces on the Texas side of the Rio Grande; also, a tart letter from the French naval comnander and General W. The New Orleans mail of to-day brings us the correspondence in full, and we lay it before our readers as part of the current history of the day :

GENERAL MEJIA TO GENERAL WEITZEL. have been right. Mexican Dependa, Army, Division of Mezia, General in Chief, Matamoras, November 9, 1865, The international laws adopted by all eiv-General: I forward you inclosed copy a communication, dated yesterday, sent o me by M. de la Redolliero, lieutenant in the French marines and acting commander of the armed gunboat Antonio. You can, now useless. by said communication, officially take cog-

include so many flagrant violations of the neutrality which the United States have obgainst the flagrant violation of neutrality on igated themselves to keep in Mexican af-First-That the Mexican steamboat Antonio, coming up the river with French troops on board, was attacked from the Texas

shore without any provocation whatever. Nor was this insult to the French and Mex-Mexican Gulc ican flags, which were both floating on the United States on the Rio Grands. boat, in any punished. Second-That the besiegers of Matamoras GENERAL WETTZEL'S RESPONSE. HEADQUARTERS DISTRICT OF THE RIO GRANDS, Brownsville, Tex., Nov. 10, 1865. letached from their lines to attack, from Mexico, the said steamboat, crossed the Rio Grande under arms, without any opposition

being made by the American authorities, officers or soldiers from whom, on the cen-Stu-I have received your commu trary, they received ahearty welcome. Third-That the same bandits were in direct communication with the American honor to represent. steamboat Tampico during the action. The relation of M. de la Bedolliero is confirmed If you have any complaints to make, they will be duly submitted to higher authority, by the unequivocal marks left on the Anto-

I am, sir, very respectfully, your obedient Besides this, occurrences of the same char-G. WEITZEL, acter have taken place in the neighborhood Major General Commanding. Second Letter. OFF THE MOUTH OF THE RIO GRANDE. } FRIGATE MAGELLAN, Nov. 9, 1865. persons, among whom could be distinguished he uniform of the United States and that occuliar to Cortinas' robbers, occupy themlves in insulting and even throwing stones

ence of the American officers and guards Such cutrages, which cannot naturally be explained have been noted, and relation of nem will be transmitted to the Mexican ernment, and his Excellency, Marshal lazaine, in order that they may decide upon arrested and disarmed. With stronger rea-son do these laws require that you should We omit Bedolliero's complaint in full not tolerate any acts of hostility coming from s the points of it are embodied in the above your side. It is failing in respect to the

GENERAL WEITZEL TO GENERAL MEJIA. HEADQUARTERS, DISTRICT OF THE RIO GRANDS, BROWNSVILLE, TEXAS, November 13, 1895, teral Thomas Mejia Communicing line of the GENERAL-I have the honor to acknowedge the receipt of your communication of able occurrences in order that they be not renewed. the 9th inst., and to say in reply that you,

> troops descending the river on the steamboat the Antonio, and were seen freternizing with the United States soldiers. arrival in regard to the grave occurrences which are taking place on the frontier, and

ceived my letter.

Hearquarters, Dist. of the Rio Grands, 1 Brownsville, Texas, November 12, 1865. Monsieur G. Cloue, Commander of the N

ican flag on her without first buying her and changing her nationality, according to law; and against this I hereby protest, and if not Morsieur Clone, commander of the

send him a copy of this letter, as I do not wish to correspond with two different com I am, sir, very respectfully, your obedient servant. G. WEITZEL, Major General Commanding.

THE FRENCH NAVAL COMMANDER TO GEN.

WEITZEL

First Letter.

NAVAL DIVISION OF THE MEXICAN GULF.)
ON BOARD THE FRIDATE MAGULIAN.
OFF THE RIO GRANDE, Nov. 16, 1865.)
GENERAL: I have been exactly informed oticed, but our enumeration is already quite is to the events taking place in the surroundings of Matamoras-that is to say, that I am perfectly cognizant of the assistance which the so-called Liberals have received and still receive from Texas, and more especially from Brownsville. The mess, stores and munitions of war are

from your army who are not mustered out of spital. The officers of Escobedo and Americans Charged With Aidortina daily go to that city (armed) to take their meals or to rest during the leisure hours which the siege of Matamoras leaves them. In a word, Brownsville seems to be the headuarters of the Juarists. And it is undoubted hat neither E=cobedo nor Cortina could un-

> I will take the liberty to recall to your emory how very different to what is passing here has been the conduct of France durng the recent war which has just turn the American Union. France remained loyally neutral. If it had been otherwise-if we ad done the one-hundredth part of what is eing done in Brownsville or on the banks of the Rio Grande-the American people would have loudly protested, and they would

hey bound us in honor to remain neutral, o do they hind you also; you can not pre tend to be exempt from rules upon which you have leaned under pretext that they are After having presented to your General the preceding observations, I close my letter by protesting in the most formal manner

G. CLOUE. o the General Commanding the forces of

Monwieur G. Clone, Commander of the Naval Di-vision, Gulf of Mexico: f the 6th inst., and return it herewith, as I cannot receive a document so disrespectful o me and to the Government I have the

GENERAL-I have the honor to inform on that some shots were fired from the merican side at a detachment of French Marines going up the river on the steamboat Antonio nended to his men not to answer any act of asstility whatever coming from the American side. This order was executed, and will continue to be, whatever happens, because we understand our duty as belligerents, and

United States to come upon their territory, and from there fire upon our troops without I am confident, General, that the note of hostility committed against the Antonio were committed without your knowledge, and I am certain that it is sufficient for me

You are probably unaware that the assallwould require all the cavalry of Europe and ants of the Antonio communicated with your

> Accept, General, the assurances of the sentiments of high esteem, and consideration Com'ding Naval Div. of Mexican Gulf. To the General commanding the forces of the United States on the line of the Rio

vai Division of the Mexican Gulf : Sin: I have the honor to acknowledge th

the second likeness"—not in form, but in the casestials of his being. The law of Progress regards and endows all men equally and impartially. There is perfect harmony between endowments and responsibilities. Opposition to every new phase in religious development is natural. Socrates appealed by the same plan of growth having exactly similar wants and needs at the same time; all go to the Fountain to be filled and inspired, but no two individuals are on the same plan of growth having exactly similar wants and needs at the same time; all go to the Fountain to be filled and inspired, but each with his own measure, which holds more, or less, or different, than that of every Luck's Building, Church Street, topposite St. Cloud Hotel, and 44 Union Street, deci-3m.

You, General, have no right to complain your citizens who remained, grass for the cows of the same, and wood to enable them to cook their meals. Humanity requir this. In return, I gave the wounded Liberals

Again, you promised to release American New Orleans, February 22d, 1856," furnishes a massive block of marble, with Citizens, after my demand was made, from being pressed into military service under you, contrary to the treaty between Mexico and the United States, and yet yesterday I heard of three that were still held I believe this to be entirely the fault of your subordinate officers, and do not blame

> naval division in the Gulf of Mexico, has also addressed me on some of the above subjects, and I should be pleased if you would

Sharp Correspondence Befurnished by persons under your command. Escobede's pieces are worked by gunners

> lertake anything if they did not have these ntinually renewed resources from Texas to

tized nations are obligatory upon all. As

this frontier, and particularly in Browns-Accept, General, the assurance of my ighest esteem and most perfect considera mmanding the Naval Division of the

f said complaints are in proper tone and ouched in preper language.

are determined not to swerve from it. Ac cording to finternational laws, the armed Mexicans who cross your frontier should be

to have called your attention to such deplor

sailants crossed over to Texas, in sight of I had the honor to write to you, upon my would be happy to learn that you have re-

Grande, Brownsville. WEITEEL TO CLOUE.